

Eko Nursalim*¹
Hasan Hasan²
Nurona Abdi Ridhotullah³
Ahmad Rawi⁴
Muhammad Nasir⁵

Implementation of Moral Values in the Social Life of Muslim Communities

Abstract

Moral values are the main foundation in Islamic teachings that have a strategic role in shaping individual character and building a harmonious social order. This study aims to analyse how the implementation of moral values is applied in the social life of Muslim communities, both in the family environment, education, economy, and social interaction. Through a descriptive qualitative approach and literature study, it is found that noble morals such as honesty, trustworthiness, tolerance, responsibility, and social care are important pillars in fostering human relations. The role of the family, educational institutions, and community leaders is decisive in instilling and fostering the morals of the Muslim generation. However, the challenges of globalisation and digitalisation today often weaken moral values and strengthen individualistic culture. Therefore, strengthening moral education through integrative and exemplary approaches needs to be continuously developed so that Muslim communities can maintain their moral and social identity. This research recommends a synergy between formal education, family, and social environment in upholding moral values in the midst of changing times.

Keywords: Implementation, Morals, Social

1. Introduction

In the world of education, in addition to cognitive aspects, moral values have a very important position. The morals of students greatly influence the progress of a country. Good morals will have a positive effect on the order of society and state, and vice versa (Aini, Nurjanah, and Effendi 2021) . In this ever-evolving modern era, the challenges and opportunities surrounding the implementation of moral values have become a major concern. Changes in lifestyle, technology, and globalisation have influenced the way we understand and apply moral values in our daily lives.

On the other hand, modern society also provides opportunities to integrate moral values wisely. (Uzma and Masyithoh 2024) . Ethics, in the perspective of scholars, has various meanings. According to Imam al-Jaziri in (Suhayib, 2016), ethics is a trait embedded in the soul, giving rise to desired and endeavoured actions, such as good and bad deeds, beautiful and ugly deeds. Meanwhile, according to Imam al-Ghazali in (Suhayib, 2016), akhlak is a trait

¹ Sekolah Tinggi Agama Islam Sangatta Kabupaten Kutai Timur, Indonesia, Email : ekonursalim99@gmail.com

² Sekolah Tinggi Ilmu Qur'an Amuntai, Indonesia, Email : hasanbanjary@gmail.com

³ Sekolah Tinggi Agama Islam Sangatta Kabupaten Kutai Timur, Indonesia, Email : akuridho2904@gmail.com

⁴ Sekolah Tinggi Agama Islam Sangatta Kabupaten Kutai Timur, Indonesia, Email : rawiahmad2705@gmail.com

⁵ Sekolah Tinggi Ilmu Qur'an Amuntai, Indonesia, Email : nasirmuning@gmail.com



embedded in the soul that gives rise to various actions easily and effortlessly without the need for deliberation .

Aqidah Akhlak education plays an important role in shaping students' behaviour, because with Aqidah Akhlak education, students are not only directed towards achieving happiness in this world, but also towards happiness in the hereafter. Through Aqidah Akhlak education, students are guided to achieve a balance between physical and spiritual progress, a balance in human relationships in social life and the environment, as well as the relationship between humans and their God

Akhlak education is education about the basics of morals (akhlak) and the virtues of character and nature that children should acquire and make a habit of from childhood until they become mukallaf. There is no doubt that moral virtues, character and nature are one of the fruits of deep faith and true religious development (Mansyuriadi 2022) . Moral education occupies a very important position in Islam, because a person's perfection depends on the goodness and nobility of their character.

This is as explained by Muhammad (2006:54) that, "The human being desired by Islam is a human being who has noble morals, a human being who will receive goodness in this world and the hereafter". Meanwhile, Imam Ali (in Nawawi, 2002:104) said that "morality is the best friend" (Nisa and Hasan 2019) . Education in faith is one of the most fundamental aspects of Islamic teachings and serves as the foundation for a person to perform worship and good deeds.

There is a need to apply faith and moral education early on so that it can be developed in their lives, thereby enabling a person's life and livelihood to become the foundation for behaviour that has the value of worship and good deeds.

2. Research methods

Research methods play an important role in solving problems in a study. Therefore, this study uses a qualitative research approach with a literature study. A literature study is a series of activities carried out by a researcher related to collecting library data for reading, recording, and processing research data (Hermawan and Pd 2019) . Literature studies serve as an effort to explore theories and basic concepts that have been presented previously by previous researchers to be developed in order to gain a new understanding of these concepts (Pugu, Riyanto, and Haryadi 2024) . Data collection techniques in literature studies can be carried out by reviewing books, journal articles, research reports, websites, newspapers, magazines, as well as the Qur'an and Hadith (As-Shidqi, Nugraha, and Arifudin 2024). Thus, the author collected data by first gathering literature to read, then making notes relevant to the research problem. After the research data notes were collected, the author grouped the literature data based on the focus of the research problem to be presented in the research and included it. The data analysis was carried out by comparing the research data with the results of other people's research, or comparing it with previously found theories and concepts. In the analysis of the literature research, the results will strengthen previous theories, complement previous theories, or even refute the concepts of previous research results.

3. Results and Discussion

3.1 Implementation of Moral Values in the Family Environment

The family is one of the most important social institutions because it has a significant impact on a person's morals and personality. Children learn values, norms, and habits from their home environment before they learn about the outside world. (Anisah 2017) Therefore, the internalisation of moral values in the family context is the main foundation for the development of a Muslim identity that is spiritually and socially responsible (Arliman, Arif, and SARMIATI 2022) .

One of the most important social institutions in shaping a person's values and character is the family. Children initially adopt values, customs, and behaviours from their home environment before being exposed to the outside world (Clara and Wardani 2020) . Therefore, the main basis for the development of a Muslim personality with noble character and social awareness is the internalisation of moral principles in the family environment. Moral education in the family takes place informally and lasts a lifetime. Parents act not only as physical caregivers, but also as moral and spiritual educators. The character of parents, both in attitude and speech, becomes a reflection for their children. This example is even more effective than verbal commands. Children tend to imitate the behaviour they see consistently in their daily lives, especially in terms of honesty, discipline, politeness, and social responsibility (Siswanto 2020).

Other institutions cannot replace the role of parents in fostering moral values. Mothers play a role in teaching the values of love, patience, and hard work, while fathers, as heads of households, are responsible for instilling the values of firmness, justice, and integrity (Ekosiswoyo, Joko, and Suminar 2019) The roles of both parents work together to balance the moral development of their children (Subagia 2021)

In this regard, family members must communicate effectively with one another to create an atmosphere that encourages the growth of Islamic values. Children who grow up in families that value and respect them will become people who value others (Mahdi and Masdudi 2019) . On the other hand, people who come from families that often engage in verbal or physical abuse tend to be aggressive and lack empathy. This shows how important family harmony is for moral character development (Rizqi et al. 2024)

Daily worship practices at home are another effective way to apply IMTAQ values, in addition to interpersonal components (SURIANTI 2021) . Children can be taught strong morals by participating in congregational prayers, reading the Qur'an, and discussing moral principles in the stories of the prophets. Worship is a process of internalising values such as sincerity, time discipline, and social responsibility, in addition to being a spiritual routine (Rabbani 2023) .

Resolving conflicts within the family is another way of applying moral principles. Children are indirectly taught the value of resolving conflicts with moral principles by parents who resolve disputes peacefully, without using violence or harsh language. This is important because the family is a microcosm of society, and the social attitudes developed by children in the family will be reflected in society as a whole (Siahaan et al. 2024) .

The difficulties faced by families in teaching morals have become more complicated in the modern world. Moral values can be eroded by the existence of technology, changes in lifestyle, and weak regulations on digital media. Therefore, families must enhance their educational role by fostering close emotional bonds, helping children in the use of technology, and consistently guiding them towards beneficial and Islamic activities (Wati and Ridwan 2024) .

As a result, the family is the primary institution that shapes the moral foundation of a Muslim. The development of a moral, peaceful, and resilient Muslim society that can withstand the challenges of the modern world will be aided by the application of strong moral principles in the family. There must be a common understanding that moral development must begin and be strengthened at home rather than being left solely to formal educational institutions.

3.2 The Role of Educational Institutions and Community Leaders in Character Building

Students can be strategically instilled with and develop moral values through educational institutions. In addition to providing knowledge, formal education—such as that provided by schools, madrasas, and Islamic boarding schools—shapes students into individuals with noble character. The process of internalising values can be carried out methodically and consistently with the help of a structured curriculum (Munif et al. 2025).

Islamic moral values are primarily instilled through subjects such as Ethics, Islamic Religious Education, and Aqidah Akhlak. However, the success of moral education is not only determined by the curriculum, but is also greatly influenced by the daily behaviour of teachers. Teachers with noble character will be good role models for their students. Students will be inspired to emulate teachers who demonstrate tolerance, fairness, and acceptance of diversity in their social interactions (Hatim 2018).

One significant strategy to encourage moral development in the classroom is value-based learning. Through case studies, discussion exercises, and the development of positive behavioural habits, this method not only emphasises mastery of the material but also promotes moral awareness. Daily worship practices, social activities, and religious mentoring programmes involving students are ways to reinforce values. (Putri and Nugraha 2025)

In addition to formal educational institutions, non-formal institutions such as religious communities, short-term Islamic boarding schools, and majelis taklim (religious gatherings) are also very important for the moral development of society. Moral sermons that promote spiritual awareness and increase social awareness are conducted through regularly scheduled religious events. The moral teachings of religious leaders in these environments have a significant impact on public opinion (Dini et al. 2023)

In terms of guiding the morals of society, community leaders—especially religious leaders—have a great deal of social legitimacy. (Prof. Dr. Candra Wijaya 2024) . Especially in traditional societies, they are considered a reliable source of moral guidance. Society tends to emulate the behaviour of leaders who demonstrate honesty, integrity, and social concern. On the other hand, if they act irregularly, the morals and trust of society can be disrupted.

The best way to improve moral education is through cooperation between families, community leaders, and schools. To build an educational ecosystem that facilitates holistic character development, all three must work together. (Raharjo et al. 2023) . Children and adolescents who are searching for their identity may experience confusion about values as a result of the three not being in harmony.

However, in reality, there are still several obstacles, including a lack of character education training for teachers, demanding academic programmes, and a lack of community leader participation in socio-religious initiatives. (Evedi et al. 2025) . Therefore, education policies focused on character building and improving teachers' ability to implement value-based education must be changed.

In short, moral development is the primary task of community leaders and educational institutions. (Azhar 2017) . Moral principles can be deeply instilled through educational methods, individual role models, and regular religious activities. A Muslim community with high moral standards and a strong moral foundation will be formed through holistic and sustainable moral development. (Judrah et al. 2024) .

3.3 Social Challenges and Solutions in Maintaining Moral Values

In the current era of globalisation and digitalisation, Muslim communities are struggling to uphold ethical principles. (Nurishak, Siregar, and Munandar 2025) . Advances in information technology have changed patterns of social interaction, especially among young people. Social media usually offers unlimited opportunities to access information, while also presenting opportunities to be exposed to content that is destructive and contrary to Islamic norms. Moral decay among Muslims has become rampant for these reasons.

A tangible consequence of technological advances is the spread of individualistic and consumptive lifestyles that disregard social values. Compared to the past, children and adolescents now spend more time in the virtual world. This phenomenon raises concerns about the breakdown of social relationships and insensitivity to the environment. As a result, moral considerations for others, such as kindness, gratitude, and empathy, have become rare in daily routines (Zahraini and Hajaroh 2024) .

Another problem is the proliferation of morally offensive content in digital media. Hate speech, pornography, verbal abuse, and hoaxes spread quickly and without filters. This is particularly problematic for the younger generation, who do not have strong moral and intellectual filters. Without guidance and supervision, children can be influenced by negative narratives that foster tolerance towards moral violations (Oksidelfa Yanto 2021) .

In addition to external problems, internal obstacles such as the poor role of the family, schools that only focus on cognitive components, and the lack of role models from community leaders and public figures all contribute to the moral decline of society. When children lose their role models, they will look for examples of behaviour on social media or in social contexts that may not necessarily be in line with Islamic beliefs (Rozi 2015) .

Second, educational institutions must begin to reform their approach to building moral principles. Character education should not merely be an add-on, but should become the norm in learning. The

integration of Islamic principles into all disciplines, the use of social project-based learning methods, and student participation in religious activities are successful strategies for teaching morality in a relevant way.

Third, religious and community leaders must be involved in the process of moral growth. Da'wah (preaching) is carried out not only from the pulpit, but also through social media, using a more humanistic approach that reflects the qualities of the younger generation. Community leaders must also realise that they have a moral obligation to be role models in their words and deeds, because the community tends to imitate their lifestyle (Muhammadiyah 2015).

Finally, a long-term approach to preserving moral principles is to increase the common understanding that morality is more than just an individual matter, but also a critical social need. Morality is the main distinguishing factor between Islamic and secular civilisations in Muslim societies. Therefore, all parties involved—families, schools, communities, and the state—must work together to create a social ecosystem that preserves moral principles as the main foundation of civilisation.

4. Conclusion

The implementation of moral values in the social life of Muslim communities is the main foundation for forming a harmonious, moral, and ethical social order. The family, as the earliest social institution, plays a crucial role in instilling moral principles and IMTAQ values, where parental role models, family harmony, and the habit of worship and ethical conflict resolution are the pillars in the process of shaping a Muslim personality that is spiritually and socially responsible. The role of educational institutions and community leaders is also very significant in strengthening the morals of the people, through a structured learning system and the exemplary behaviour of teachers and scholars in their daily lives. On the other hand, the tide of globalisation and the development of digital technology bring serious challenges in the form of moral degradation, individualistic lifestyles, and exposure to negative content that threatens the integrity of Islamic values, especially for the younger generation. Therefore, active collaboration between families, educational institutions, and community leaders is needed to build an integrated and sustainable moral guidance system. Collective awareness of the importance of moral values as a social necessity and the foundation of Islamic civilisation must continue to be instilled and maintained. With strong synergy between various social elements, Muslim communities will be able to create a generation that is not only intellectually intelligent but also morally noble, enabling them to play an active and positive role in the increasingly complex dynamics of global civilisation.

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